SOME
OBSERVATIONS
On a Late BOOK, call'd
Municipium Eccleſiaſticum:
AND
The DEFENCE of it.

Both Written by Mr. *HILL*, of *Kilmington.*

2 Tim. III. 7.

Ever learning, and never able to come to the knowledge of the Truth.

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SOME OBSERVATIONS

On a Late Book, called,

Municipium Eccleſiaſticum,

And the Defence of it, &c.

MY preſent Deſign is not to diſpute the Divine Right of Synods, but to make ſome Remarks on Mr. *Hill*'s Management of that Controverſie with very ill Language, and much worſe Arguments; and to make him ſenſible, if that be poſſible, that whatever is to be ſaid on this Subject, his Head lies not right for theſe Niceties. To this end, I ſhall follow the Method that he has obſerv'd, and examine, firſt, his odd Definition of a Synod, then his pretended Proofs, and his Primitive Examples for the Confirmation of all. In which we ſhall find, beſides monſtrous Blunders in Logick, ſcandalous Reproaches and malicious Slanders, and Revilings, to be conſider'd occaſionally.

I will not wholly paſs by his Preface, and the unuſual Complements that he there makes to the King, the Archbiſhops, and Biſhops; and his Court-like Civilities to Doctor *Wake*, againſt whom he pretends to write. But, if I am not miſtaken, he wrote the Book firſt, and the Preface laſt, and therefore I ſhall begin with the Book; *the firſt Chapter* of which, bears the Specious Title, *Of the D. Right of Synods.* I was the more curious in examining this Point, as being ſtated not only contrary to Doctor *Wake*, but to what I had long agoe been taught by our *Oxford* Profeſſor, in a Book that is

uſually one of the firſt Pieces we begin our Studies of Divinity withal. And being not yet acquainted with this Profound Gentleman, and his ſtrange way of reaſoning, from the Novelty of the Queſtion, and ſome big Words I met with, I look'd for ſomething Formidable in this Undertaking, and began to be concern'd for Doctor *Wake*, that, after having well defended our Reform'd Religion againſt the common Enemy, and to the great Service of our Church, he had now, as I feared, raiſed the Spirit of too great a Champion. But when I had read over Sixteen Pages, which make up the firſt Chapter, and found nothing in it conſiſtent, nor ſo much as an Attempt to prove what was mention'd in the Head of it; I began to think of an old Engliſh Proverb, *That many talk of* Robin Hood, *that never ſhot in his Bow*; and, ſaid I, if this is his way of Diſputing, the Doctor is ſafe enough; for whatever there may be in the Cauſe, there is no great Danger from ſuch an Advocate of it.

The firſt thing obſervable, I ſaid, except the impious Characters of *Independent*, *Eraſtian*, and the like, is a very uncooth Definition. It ſeems, Doctor *Wake* having related in his Book, p. 58, how *Marcellinus* preſided in the Aſſembly at *Carthage*, againſt the *Donatiſts*, would not diſpute whether this was properly a Synod, but is content to ſay, that *it was a Meeting of Eccleſiaſtical Perſons, upon an Eccleſiaſtical Affair.* This Mr. *Hill* tops upon the Doctor for a Definition, that he might abuſe him for the Unaccurateneſs of it; though the Doctor never intended it as ſuch; and then, having chang'd *Perſons* for *Miniſters*, he tells us, it thus commences accurate, and as ſuch he now eſpouſes and defends it, and lays it down as the Foundation of that goodly Structure he is about to build.

It is worth while, in our way, to view the moſt judicious and important Change he has made in fitting his Definition up. A Meeting of *Eccleſiaſtical Perſons* will not do. Why ſo? *Mun.* p. 8. Becauſe, though *Cuſtom has made this Title diſtinctive of the Clergy*; and if Mr. *Hill* had firſt *ſo ſpoken, he had meant the Clergy*; *yet he is not certain that the Doctor did, becauſe, with Grammatical Propriety, that Expreſſion may belong to all the Members of the Church.* Is the Doctor then ſo abominably Heterodox, that even plain Words from his Mouth have a quite different

different Signification to what they have from other Men? That's unfortunate indeed! Well, but how has Mr. *Hill* mended this matter? Why, inſtead of *Eccleſiaſtical Perſons*, he puts *Eccleſiaſtical Miniſters*, and the Work is done. This is is admirably fine! and this Profound Man has certainly a curious Head at Nice Diſtinctions! I, ſo unskilful was I, had thought that Cuſtom, and not Grammatical Propriety alone, had made *Eccleſiaſtical Miniſters* alſo to be a Title diſtinctive of the Clergy. But this it is to be Book-learn'd, and to poliſh Definitions finely.

The Definition then at laſt ſtands thus: *A Meeting of Eccleſiaſtical Miniſters, upon an Eccleſiaſtical Affair.* Where-ever then there is ſuch a Meeting, muſt we not maintain it to be a true, and compleat Synod? Suppoſe then the Rector of *Kilmington* trotting on his Mare to *Bruton* Market, and there got into a Coffee-Houſe, with a Number of thoſe Clergy-men whom he takes to be his Admirers; and at the upper end of the Table, he, their *conſtant Prolocutor*, begins to cenſure, that is, to rail at Doctor *Wake*; and the King's Supremacy. Is not here a compleat Synod, exactly to all the Parts of the Definition? And that too, without any Call, or *Summons from the Civil* Power, which in Mr. *Hill*'s Sentiments is a material Point? For it ſeems, with him, a Call, or Commiſſion from a Prince, ſpoils the *Efficacy of a free Convention*, and is as great an Abomination in a Synod, as Swine's Fleſh in a Sacrifice. The Eccleſiaſtick Powers muſt meet *in their own Right and Autority.* And ſo do Mr. *Hill* and his Followers, at *Bruton* Market. For, ſays the *Municipium*, p. 101. *An innocent Liberty is an unalienable Franchiſe in our Nature, and all Prohibitions of it mere Nullities.* If then their Liberty of going to Market, and to the Coffee-Houſe, be but an innocent Liberty, the Aſſembly is infallibly founded on a Divine Right. And that they may not want Divine Autority of debating and acting, I can furniſh them from the 9th. Page of the ſame infallible Book, where we are told, that *Natural Reaſon, is Natural Right, and Natural Right, is Natural Autority to Convene for the Publick Good.* What is wanting then to compleat the Synod? All that I am apprehenſive of, is, that if theſe Clergy-men that accompany Mr. *Hill*, ſhould happen to have any good Share of that *Natural Reaſon* he

Mun. p. 7.

Mun. p. 9.

he ſpeaks of, they will find ſo much Weakneſs, and ſo many Defects in the *Municipium Eccleſiaſticum*, that they will have a more Divine Authority to condemn, than to defend it.

If he thinks I Banter and Abuſe him, let him conſider, that I do but draw juſt Concluſions from his Ridiculous Definition, which if it be only fit for this Uſage, he ought to be aſham'd of it, and to forgive Plain-Dealing in others; when he himſelf uſes it ſo freely on leſs juſt Occaſions. But Mr. *Hill* is ſo far from this, that in his *Defence*, p 42. he inſiſts on the *Accurateneſs* of this *Definition*, and *challenges* the Doctor to *detect any Fault in it*, and promiſes to *thank him for the Diſcovery*. Will not the Obligation be the ſame from whatever hand it comes? If it would, and he will keep his Word, I could venture at one Attempt to ſtand fair in his Favour. And to gain his Good-Will, would deal ſeriouſly, and put him another Caſe.

Suppoſe then the Doctors and Batchelors in Divinity, of the Univerſity of *Oxford*, meeting to chooſe a *Margaret*-Profeſſor; I hope Mr. *Hill* will grant that this is a *Meeting of Eccleſiaſtical Miniſters* in the Diſtinctive Senſe; and that the
Mun. p. 52. Choice of a Profeſſor in Divinity is an *Eccleſiaſtick Affair*, and a *Conciliar act* too; and that this Meeting is not meerly *Prudential*, but Legal. Speak then, Mr. *Hill*, Is here a compleate Synod, or no? If you ſtand by your Definition, you muſt ſtand by this as a Synod too. And then you'll do well to write a Book to the Univerſity, and tell 'em, that your Wiſe Head, by Nature peculiarly fram'd for Rare Diſcoveries, has found out lately, by the help of an odd Definition, what all they with their Learning never dreamt on, *viz.*

That they have a Divine Right as a true Synod, on all ſuch Occaſions to make Canons and Conſtitutions for the Church; and that they have done ill, to let a Divine Authority lie ſo long dormant and unemploy'd. Try, Mr. *Hill*, what Reception ſuch a Meſſage would find from them. Or, if you like not this, deal plainly, and confeſs your ſelf, for once fallible in Defining, and pay me the Thanks and Compliments you promiſed.

But he cannot ſpare it yet for the ſake of the *Municipium*.
Mun. p. 7. For *thus*, with Definitions *harneſſed*, he ſays, and *mounted*, I ſuppoſe,

ſuppoſe, like *Don Quixot* on the *Rozinantee* of his fiery Zeal, and unmeaſurable Self-conceit; he ſets out to ſtorm his inchanted Caſtle of the King's Supremacy. And his firſt Work is to attack the Doctor's Hypotheſis.

But before he advances too far, I muſt beg leave to tell him, that he is not yet arm'd *Cap-à-pe* for this Aſſault; for he has left the Prime part of his Ammunition behind him. He ſhould not only have told us, in a more accurate manner, what a Synod is; but ſhould particularly have ſtated in what conſiſts the Divinity of its Rights in Synodizing. Whether it belongs to it only as a *Lawful* and *Innocent Society*, and ſo no more *Divine* than any other *Juſt* and *Innocent Society*. Or whether it has any more eminent Charter peculiar to it as Chriſtian, like the Divine Right of Preaching and Adminiſtring the Sacraments. This I expected. But he, who unjuſtly accuſes Doctor *Wake* of *Tergiverſation*, is notoriouſly guilty of it. And how ſhall we find the Divine Right of Synods, that are never told where to look for it? He is ſo abſolutely ſilent in this, that I doubt his Succeſs in the Attack, will be much like his Preparation for the Onſet.

Well, but thus harneſſed, he reſolves to try his Fate, and attempts the Doctor's Hypotheſis with all his Fury. And as ſuch Knight-Errantry is generally Unfortunate, ſo the very Firſt Charge he makes, is a groſs Miſtake, and a notorious Perverſion of the Doctor's Meaning.

He charges the Doctor with affirming that *the Church is not a Regular Society till incorporated with the Civil State*, and tells us, that he makes Synods no more than *Prudential Clubs*. I ſuppoſe he would have the World believe that their Meetings were originally o'er a Glaſs of Wine; or he would ſure have expreſs'd himſelf with more Reverence and Reſpect. But this is the modeſteſt of his Treatment; for it's obſervable, that great Biggots have ſeldom much Civility. But has the Doctor in this aſſerted, that the *Chriſtian Church was no Regular Society until incorporated with Civil Powers?* Let Mr. *Hill* prove this, and I dare engage to be of his ſide. He would infer thus much from the Doctor's Words, *p.* 266. *And therefore when Men are incorporated into Society as well for the Service of God, and the Salvation of their Souls, as for their Civil Peace and Security*, &c. But how will he from hence prove

Mun. p. 3, 7. and p. 99.

prove what he affirms? I, for my part, cannot ſee that the Doctor ever intended it, and I verily believe he never did. He ſeems to me, to ſpeak very plainly of a Church that is already incorporated with a Civil State, which is indeed the Subject whoſe Rights are now debated. For Mr. *Hill* then to draw theſe words from a Church already incorporated, to one that is not ſo, and from thence to put his own Conſtruction on them, is to pervert, not to interpret; and ſhows him as good at Inferences, as he is at Definitions and Diſtinctions.

Did not Mr. *Hill* ſee that the Doctor ſpake only of ſuch Churches as are already incorporated with Civil Powers? If not, he was very ignorant. Or did he ſee this, but made a Wilful Miſtake, that he might have ſomething to write againſt? If ſo, he is very diſingenuous And I will fairly leave it to his own Choice, to confeſs his Ignorance to vindicate his Integrity; or to proſtitute his Integrity to the Reputation of his Underſtanding.

But the merrieſt Jeſt of all is, that going on this grand Miſtake, he ſpends Eight whole Chapters, out of Ten, which is about Two Thirds of his Book, to confute this Notion, which the Doctor never maintain'd, nor ſo much as thought of. And in ſo doing, concludes, that he effectually *eſtabliſhes the Divine Right, and Unalienable Autority of Synods.* Well, this Mr. *Hill* is certainly an admirable Man at Controverſies, that from ſuch plain Premiſes can draw ſuch wonderful, and diſtant Conſequences without any Trouble. The Doctor, I'll engage for him, will grant that the Church antecedent to any Incorporation with Civil Powers, *was a Divine and Sacred Society founded on Hierarchy and Orders.* But that this alone ſhould prove to the Church a D. and unalterable Right of Synods, under Chriſtian Princes, in her own Name and Authority, without any farther Deduction, Obſervation, Illuſtration, or Enlargement; and not all the Firſt general Councils, nor all our Learned, Wiſe, and Judicious Men ever ſince the Reformation, ſee the force of this Concluſion; till the Acute, Profound, Renowned Mr. *Hill* made the Diſcovery: This, this —— Mr. *Hill*, this ——

Mun. p. 16.

And that the World may not think that I abuſe him, in repreſenting him to argue in this Extravagant manner, be pleaſed

pleaſed to obſerve the 25th. Page of his *Municipium*. *'Tis only neceſſary to prove a Society divinely founded by a full and fair Evidence, and then all the Forms, Rights, and Powers neceſſary to its good Conduct and Conſervation*, of which the Divine Right of Synods muſt be one, *are* ipſo facto *aſſerted againſt all external Rapes and Uſurpations whatſoever.* How! From a *Divine Society antecedent to an Incorporation with Civil Powers,* to a *Divine Right of Synods under Civil Powers?* A ſelf-evident Conſequence, *ipſo facto, aſſerted*, without any need of Proof; this is a Noble Stroke. I never underſtood this extraordinary way of arguing before; but am now perſwaded, that by a little more Familiarity with this Accurate Logician, I could become a brave Fellow at defending Paradoxes categorically. *Mun.* p. 24.

But becauſe Mr. *Hill* promiſes, *p.* 24. that *this Conſequence ſhall be made out in due Place*; (tho' if it be ſelf-evident it needs it not) I will deſcend to examine a little what he ſays towards that Matter: Let me tell him once again, that I am not diſputing the Divine Right of Eccleſiaſtical Synods; but only ſhowing him, that after all the noiſe he makes of the *Plainneſs* and *Evidence* of it, he has left the Matter wholly in the dark as he found it. And tho' he quarrels with the Doctor with Sawcy Language, and like an Infamous Reviler of his Brethren; yet he has not proved one tittle more than what the Doctor has granted and aſſerted as well as he. This I'll briefly ſhow him, and to that end firſt lay down the Doctor's Sentiments in this Matter. He ſays, that *he is not apprehenſive of any Divine Command or Autority from God to the Church for aſſembling Synods, and making Autoritative Definitions.* For the Reader muſt know, that when we ſpeak of the Divine Right belonging to a Chriſtian Church, the generality of Mankind expect ſomething more than what belongs in common to every other Society, and look for a Divine Right peculiar to Chriſtians only; like that of preaching the Goſpel and adminiſtring the Sacraments. Such a *Divine Right of Synods* the Doctor was not apprehenſive of; but believes, that *the Neceſſities of the Church firſt brought them in, as Natural Reaſon will prompt the Members of every Church to conſult their Peace and Unity in the beſt Methods that they can.* And this he thinks may be done, when the *extraordinary* p. 265, &c. p. 265.

Neceſſities of the Church call for it, and the *Civil Powers is of another Perſwaſion*, and the Determinations of ſuch Synods he confeſſes all are bound by, who live in that Communion.

Theſe are his Thoughts, and he may poſſibly be miſtaken; but ſure I am, that the *Municipium* has no where proved him to be ſo. Mr. *Hill* indeed rejects theſe Notions with high Diſdain, and with a warmth of Indignation that is very familiar with him; and has written Eight whole Chapters againſt them, without ſo much as one ſingle Argument to confute them. For notwithſtanding all his ſwaggering, and clamour, and railing, he has not offer'd any one thought more than what, when you bring it cloſe to the Buſineſs, ends all in Neceſſity for the Church's Conduct, and the good of Souls; which the Doctor aſſerted as well as he. But then I am at a loſs to find out how this Neceſſity will prove a *Divine, Inherent, Perpetual Right*, belonging to it as a Chriſtian Church peculiarly. For if the Company of *Grocers*, or *Mercers*, find it neceſſary to the Preſervation of their Trades; they, according to Mr. *Hill*'s Doctrine, have as *divine, unalienable Autority*, as e'er a Church in *Chriſtendom has*, to convene and make Orders and Conſtitutions. And is the Divine Right of the Church come to this at laſt? The Divine Right of Synods, and the Divine Right of *Grocers*, and *Mercers* all alike? Let Mr. *Hill* ſhow that all his *Municipium* has proved more, and I'll recant.

Again, Neceſſity will not do the Buſineſs, to prove a *Divine Autority of convening in their own Right under Chriſtian Princes*. Becauſe whatever neceſſity there may be for a Synod, there is no neceſſity of convening without the Prince's Right and Authority. As of Example: Suppoſe it neceſſary to the Church's Peace and Unity, that there ſhould be a Synod, or Council, to condemn the Errors of *Paulus Samoſatenus*; while the Emperor is Heathen, and inſtead of Protecting, perſecutes the Chriſtian Faith, he certainly will not call this Synod. If then a Synod be neceſſary, 'tis neceſſary too that the Clergy ſhould Aſſemble and Debate without the Prince's Leave; becauſe that cannot be had. But then ſuppoſe the ſame Neceſſity of a Synod againſt *Arius*; yet here is not the ſame neceſſity of convening now without the Emperor's Leave and Autority: Becauſe

he

he profeſſes himſelf ready to Call, and Protect, and Aſſiſt them. And ſo the Neceſſity reaching no farther than to the Liberty of a Free Synod, the Rights founded on that neceſſity can reach no farther neither. And by a clear Conſequence then, the Argument founded on Neceſſity alone, will never do Mr. *Hill*'s Buſineſs, to prove the Church's Divine Autority, of holding Synods under a Chriſtan Prince, exempt from the Civil Juriſdiction. And therefore, if ever he writes on this Subject again, I would adviſe him, if he can, to think a little better on it, and to bring Arguments that may ſeem at leaſt to prove ſomething that may be to his Purpoſe.

If there be more than this in the Merits of his Cauſe, his ill Management has done it the greater Wrong. That I have not in the leaſt here Miſrepreſented him, will be plain by producing the Cream of all his Demonſtrations. See *Mun.* p. 9, 10. *In ſuch Matters, Right and Reaſon is the ſame thing.—If then they have natural Reaſon, they have natural Right; and if natural Right, natural Autority to convene for their Publick Conduct. And that is a good Plea againſt the Laws of Infidel Powers.* Is not this by the way as good an Evidence of the Divine Right of *Drapers* and *Grocers* alſo to convene? He thinks the *Doctor has given Synods more Fundamental Autority than he was aware, when he tells us that the Neceſſities of the Church, when it began to be enlarged, brought them in as the Neceſſities of the Councils of State.* And this he calls *a good Parallel.* If this then be, in ſhort, the true Determination of the Controveſie; tell me, I pray, why Mr. *Hill* is ſo angry at it, and has written ſo vehement a Book againſt it: Was the Buſineſs of his Pariſh too ſmall an Employment for his Learning and his Leiſure? I am inclin'd to hope that there he might have employ'd them both to better purpoſe. In this very Neceſſity lies the principal Streſs of all his Arguments, even of that from the *Myſtick Powers of the Divine Hierarchy*, p. 45. *Hence is the Right of Provincial Synods, to be held all over the Catholick Church, fundamentally neceſſary to the Catholick Uniformity of Conduct and Unity.* And yet I doubt with reſpect to *Catholick Uniformity*, in the Conduct of the Church: the Neceſſity of the Synods may be very much diſputed. In that, not only different Synods have determined the ſame Queſtion different ways; but even

p. 59. p. 10.

the Succeſs and Event of Councils have not always been ſo happy as one would wiſh; but have ſometimes widened inſtead of making up the Breach. However, Neceſſity is ſtill Mr. *Hill*'s all and only Plea, *p.* 100. *Neceſſity being a Law from God, that cannot be violated by any Poſitive Law of Man.* Thus has this Mighty Maſter in Diſputes, been all this while with violence and fury beating the Air, and engaged in an Undertaking highly worthy of him; to write an angry Book againſt another Man: And from the beginning to the end, never prove one thing more than what his Adverſary before had granted him.

Had this Gentleman but Coolneſs, and Temper, and Judgment enough to know the bottom of his own Thoughts, one might hope for a fair Accomodation of this Matter between the Doctor and him. The Doctor *apprehends that Synods firſt began from Neceſſity, and confeſſes, that under Neceſſities, natural Reaſon will teach Men to conſult each other for the Mutual Good.* p. 266. Mr. *Hill* has not one thing more to ſay for them, than *Natural Reaſon and Neceſſity*, and yet they diſagree. And all the Buſineſs is, that Doctor *Wake* does not apprehend that Natural Reaſon and Neceſſity alone, in ſome few, particular, extraordinary Caſes, give the Church an *univerſal, entire, inherent, and unalterable Divine Right*, to convene under Chriſtian Princes in their own Autority, exempt from the Civil Juriſdiction. But Mr. *Hill* is ſo far perſwaded of this, that could he have his Wiſh, he would *not ſuffer the King to be ſo much as a Door-keeper in the Houſe of his God*, notwithſtanding all the Profits and Preferments which he holds by the Incorporation of the Church and State. And yet from his Argument, founded on Neceſſity, one might prove by as juſt a Conſequence, that becauſe the Lord Mayor, when there is Fire in *London*, thinks it ſometimes Reaſonable and Neceſſary to blow up Two or Three Houſes to prevent its increaſe; therefore he has an inherent, and unalterable Right, whenever he ſo pleaſes, to blow up all the City. *Mun.* p 5, 42. p. 13.

But he hopes, it may be, for better Succeſs from Scripture Arguments; and ſo he had need, or the Credit of his Cauſe will very much decline. He attempts then to prove the Divine Rights of Eccleſiaſtical Synods, by ſome Scripture Precedents of ſuch. In this Attempt, I muſt take leave to tell

tell him, for the clearing of his Understanding, that he must have especial Care to make out, by his Precedents, these Two Things.

1. It must be certainly determin'd, that the Assemblies mention'd were not Church-Congregations, but true compleat Synods, according to his Definition, or nothing can be concluded from them.

2. If they were Synods, it must appear also whether they assembled by *Divine Inherent Right and Autority*, or only in common Prudence, on necessary Affairs.

If he do's not clear these Two Points, all his Instances will prove as little as his Reasons had done before. Thus prepar'd then, let's see what he has to say from Scripture for his Cause.

First he tells us, that the *Eleven Apostles; after Christ's Ascention, gathered to themselves about One hundred and twenty Disciples, among whom St.* Peter, *the constant Prolocutor of the upper College, proposes the Substitution of a Successor to the Apostleship, from which* Judas *by Transgression fell.* And this he calls a *Council Ecclesiastical.* Is this Gentleman's Memory also as weak as his Understanding? And could he so soon forget the *One hundred and twenty Disciples* whom they called to this Assembly? Which plainly shows, that this was a mix'd Congregation of Ecclesiasticks and Lay Persons together; and so can be no Synod, according to Mr. *Hill*'s Definition of one. Nay, let him prove *the Women, and* Mary, *the Mother of Jesus*, mentioned in the 14th. Verse, to have *continu'd with the Apostles daily in their Supplications and Prayers*, not to have been present at this Assembly. And whether he do's this or no, let him remember that the *One hundred and twenty Disciples*, who were not all Clergy, make this a Church Congregation, and not a Synod Ecclesiastical. *Mun.* p. 51. *Act.* 1.

His next Instance, is, the Apostle's *committing the Diaconate* to the Seven Deacons; and here he speaks out, and says, that this *was a Meeting of Ecclesiastical Persons, in an Ecclesiastical Affair*, and so a *matter of Synodical Policy, under Autority Apostolical.* But has this Reverend Clerk no Knowledge? Or will he not give himself the Trouble of using his Understanding and his Eyes? Was this a Meeting of *Ecclesiastical Persons*, distinctive of the Clergy? Let him read the 2d. p. 52.

and

Act. 6. and 3d. Verſes. *Then the Twelve called the Multitude of the Diſciples, and ſaid,* —— *Brethren, look ye out among you Seven Men,* &c. And, v. 5, 6. *And the Saying pleaſed the Multitude, and they choſe* Stephen, *&c. whom they ſet before the Apoſtles, and when they had prayed, they laid their Hands on them.* Are not all things here done in the Preſence of the Multitude? And is not this again a Congregation, and not a Synod?

Moſt of the reſt of his Inſtances import no more, than that the Apoſtles ſent Meſſages, and gave Orders about the Church's Affairs, and the Propagation of the Goſpel. And how from Apoſtolick Miſſions he will prove ſo many Eccleſiaſtick Synods too, I am no more able to apprehend, then I am to conceive how the Churches Neceſſities, in time of Perſecution, will prove a Divine Right of Synods, under a Chriſtian Prince that protects our Holy Faith.

But the greateſt Streſs of all is laid on the Council of *Jeruſalem*, for ſo I muſt call it, or Mr. *Hill*'s Spleen will riſe ſo high, that he'll be no more capable of hearing others reaſon about it, than he is of reaſoning himſelf. This, he tells
Mun. p. 55. us, was *ſo very formally a Synod, and the Acts and Concerns of it ſo formally Synodical, that all Synods, conven'd upon Religious Queſtions and Debates, have acted in Preſcription from this*; and he falls foul upon the Doctor, for ſo much as *doubting whether this was really and truly ſuch a Synod*, as he and the Letter were ſpeaking of. And yet, for all his Indignation, this Plea is *very formally and Synodically impertinent*. For either Mr. *Hill*'s Definition is no *accurate Definition*, or the Council of *Jeruſalem* is no true Council; and let him chooſe which he pleaſes. If a Synod be a *Meeting of Eccleſiaſtical Perſons, or Miniſters*, diſtinctive of the Clergy, the Council of *Jeruſalem* can be no true Council, for that conſiſted of Laymen, as well as Clergy. Acts 15. 12. *Then all the Multitude*, the πᾶν τὸ πλῆθος mentioned above, Chap. 6. 2. *kept Silence, and gave Audience*; and, ver. 22. *Then it pleaſed the Apoſtles and Elders, with the whole Church, to ſend choſen Men,* &c. And how could this be properly ſaid, if the *Multitude*, and the *whole Church*, was not preſent in all the Aſſembly?

So that I am now at a loſs, how this poor diſtracted Gentleman will here determine himſelf. To give up his Definition, after he has ſo boaſted of its Perfection, and made a Challenge

Challenge in its Defence, will be no ſmall Reflection on his Skill, and Judgment. And to give up this Inſtance, which is the very *Platform*, and *Original Pattern*, *in Preſcription from which all other Synods have acted*, will go a great way to the ſinking of his Cauſe. In Concluſion, he is certainly a very unhappy, and unfortunate Man at Controverſie; to revile his Rulers, and the *Great Luminaries of the Church*; to quarrel with his Brethren; to beſpatter the firſt Inſtruments of our happy Reformation, and cenſure the Conſtitutions of that Church, of which he profeſſes himſelf a Member; and when he comes to give an Account on what Principles he do's all this, his Arguments have no Reaſon in them, and his Scriptures no Autority. *Defence*, P. 42.

The Aſſemblies that Mr. *Hill* mentions, were not Synods of Eccleſiaſtical Miniſters, or Clergy only; but true Congregations, conſiſting of the whole Multitude of Chriſtian Believers, in thoſe ſeveral Places met together for the Worſhip of God. And if theſe be the Synods, whoſe Divine Rights he would eſtabliſh; let the World judge whether Dr. *Wake*, or Mr. *Hill*, comes nearer to Independency.

He has alſo in other Chapters, various Quotations from Antiquity, but not worth examining; or I could ſhow him, that he is not much more fortunate in his Examples from Church Hiſtory, than he has been from Scripture Precedents. Grant him all the Examples, cited from the Fathers, to have been true Synods, which according to his Definition they were not; and yet, from all that, he cannot draw one Concluſion that eſtabliſhes the Divine Right he pleads for. He had indeed a fair Opportunity, when he mention'd the Celebration of the Lord's-day, and the Inſtitution of Epiſcopacy, to have ſhown how far *Apoſtolical Practice* becomes a binding Rule, and how far not; and for what Reaſons they ſeem'd to be ſo. And if, from the Determination of theſe Queſtions, he had offered any thing in favour of his Cauſe, it had been welcome. But Experience ſhows, that much crude, confuſed reading, will not make every Head fit for a curious Performance.

But my great Aſtoniſhment is, that he himſelf ſhould be ſo vainly perſwaded, that he had proved what he undertook. Though he had written, and printed raſhly, and without Deliberation;

Deliberation; yet when he had ſpace to review his Work, and think on it with Second Thoughts, I wonder he did not ſee his Weakneſs. He is ſo far from it, that in his Reply to the Doctor's Appeal, he intimates, that it is the *Invincible Municipium*; and he *challenges the Doctor to anſwer the Eight firſt Chapters of it effectually.* I am not able to comprehend what this Gentleman expects. I cannot find in all thoſe Eight Glorious Chapters, any one thing that looks like a Proof of what he maintains; and yet he thinks himſelf unanſwerable. I know not how this can be, unleſs a Book may be unanſwerable in the Want, as well as in the Force of Arguments.

Defence, p. 24. p. 28.

However, this I learn by the way, that after the having Judgment, or Skill, or Succeſs in an Enterprize, the next great Comfort lies in a good Opinion, and ſtrong Conceit of having them. It is a happy thing never to be out of Countenance, but to think ones ſelf always Wiſe, and always in the Right. Such a Man bears up againſt the Reproach of a thouſand ridiculous Blunders and Weakneſſes, that modeſt and thinking Men would bluſh at. And as the wretched People of the great College in *Moor-fields*, in all their Calamities fancy themſelves to be rich and great Kings and Princes all; juſt ſo this renowned Diſputant Sings *Io triumphe*, and rejoices in the Victories of the firſt Eight empty Chapters of his Invincible *Municipium*.

There remain yet Two Chapters more of that Myſterious Book to be conſidered; and the Deſign of thoſe is, to ſhow that the Divine Right which he above *proved that the Church has of holding Synods*, without the Prince's Call, or Licenſe, cannot be alienated. As to theſe, and the Deſign of them, I muſt ask him this plain Queſtion. What if the firſt Eight ſo much celebrated Chapters have not proved to the Church any ſuch Divine inherent Right? What ſhall we do then? Why, then the Caſe is juſt as if I ſhould commence a Suit at Law for the Rectory of *Kilmington*; and after having talk'd Eight Hours by the Clock, about the Divine Autority of Prieſthood, and the neceſſity of Maintenance to Prieſts, ſhould then employ Two Hours more, to prove that I never had done any thing whereby the Rectory of *Kilmington* could be forfeited, or taken from me; and think thus to carry

Mun. p. 110, 111.

carry my Cauſe, and the Rectory together. Would not this warm Man, that never wants plain Words, call me an impertinent Coxcomb, and quickned in his Intellects, by a Concernment for his Freehold, bid me not ſpend my Strength and Time, about the Divine Myſtick Powers of Prieſthood only, and ſupply the large Vacancies of Reaſon with well ſounding Words; but to prove, directly, that I was ever rightfully poſſeſs'd of, or entitled to that Preferment before him? Juſt ſo it is, to talk or write of the *Churches Divine Autority of Synods, under the Three firſt Centuries, not being alienable under Chriſtian Princes*; without proving that it ever had any ſuch. But Mr. *Hill* has been in ſuch a continual Dream about this matter, that if you do but name the Word *Synods*, Divine Autority, and Inherent Rights, like Giants and Caſtles, preſently ſtart up in Courſe, as certain neceſſary Appendages and Conveniencies that are *ipſo facto aſſerted*, without either Reaſon, or Cauſe aſſigned for the Proof of them. *Mun.* p. 107, and 109.

That which I believe every one expected, is, that he ſhould have made out, not only that there were Synods in the Three firſt Centuries, which no body that I know of yet denied; but that theſe were ſo held by the Biſhops, and Clergy, in their own Divine Autority, that they would have had but little regard to the Civil Powers, although they had been under their Protection. This had been home to his Purpoſe. But inſtead of this, he only talks at large of the Divine Powers of Biſhops and Prieſts; and thinks that thus his Work is done. Which is juſt ſuch another ſtrain of Logick, as, *Chriſt ſaid unto Peter, Feed my Sheep*; *Ergo*, the Pope of *Rome* is infallible. And I am afraid that both theſe Noble Streams of Oratory and Diſputation flow'd originally from the ſame Fountain.

He undertakes, in his 9th Chapter, to ſet the Bounds of the Princes Right, in Matters Eccleſiaſtical. And labours hard to prove, that the Prince do's not obtain *any new Juriſdiction, or Autority* over the Church, by his being Chriſtian, and taking the Faith into his Protection, more than what he had before, or would have had by his Protection, though he himſelf had continued Heathen. And then he thinks he has again a fair Occaſion of expoſing the Doctor for ſuch Notions *Mun.* p. 109, 110, 111, 118.

of Supremacy, as would give an Heathen Prince, as well as a Christian, the same Dominion over the Church's Powers and
p. 112. Constitutions. And this he thinks so very *odd and ridiculous*, that he frames an Edict of an Heathen Prince, with Respect to Christian Councils, to give a Relish of it.

But what mighty Pains has he here taken to keep up an old Custom, and introduce fresh Blunders and Mistakes? The Doctor indeed speaks only of Christian Princes, and their Rights in Synods Ecclesiastical, not asserting, or so much as supposing, by their Profession of Christianity, any new Devolution, or Acquisition of Autority; but because the Rights of Christian Princes only was the subject Matter now debated. This Mr. *Hill* ought, and might have seen before he wrote his Eight impernitent Chapters. And yet, if he will not be very angry, I'll tell him my Thoughts, and I am perswaded, that he here also sits beside the Cushion, and knows not, after all, the true Ground of the Church's different proceeding under a State of Persecution, and under the Protection of a Christian Prince. My Thoughts are, the Prince's being Heathen or Christian, makes no real dif-
Mun. p. 112. ference in his intrinsick Jurisdiction and Autority; and I think Mr. *Hill* is of the same Mind too. But all Autority is given by God, on a Supposition of Protection of Innocence and Truth. That therefore which in my Opinion makes the difference, is the Prince's Exercise of Autority. If he refuses to protect the Christian Church, and Faith, I say with Doctor *Wake*, (yes, and with Mr. *Hill* too) that then the Clergy must do what they shall find necessary for the Preservation of the Gospel. And if there was any Devolution at all, it would be a Devolution of Autority unto the Church, upon the Prince's Refusal to intermeddle with its Affairs. But then I must add, that if the Prince will call, and license, and protect, and assist them, whether he himself be Christian or Heathen, I am afraid it is the Clergies Duty to act then in all their Conventions, with Submission to his reasonable Injunctions. If this looks with so very *odd and ridi-*
Mun. p. 112. *culous a Guise* in Mr. *Hill*'s Eyes, as he pretends, he is at Liberty, if he pleases, to show me that I am mistaken. Till he has done this, I shall leave him, as heretofore, fighting with his own Shadow, and choak'd with a mighty Dust of his own unnecessary raising.

Yet,

Yet, if there be nothing of Reaſon in this Chapter, there is ſomething elſe remarkable. Let the Reader obſerve his Characters of the firſt Inſtruments of our Reformation, when he gives his Sentiments how the King's Supremacy came to be eſtabliſh'd. I can eaſily ſhow him, that he has contradicted himſelf in what he ſays, but let that paſs a while, Contradictions are not ſtrange in Men that have much more Paſſion than Judgment. His remarkable Words are theſe; *By the Submiſſion of that moſt holy, undefiled, humbled, and orthodox Convocation, under King, (I had almoſt ſaid St.)* Henry *VIII. and the Statute*, &c. Now theſe glorious Compellations being all ironical, the plain meaning of them, in other Words, is, *By the Submiſſion of that moſt villanous, debauch'd, ſneaking, and heretical Convocation, under that infamous Prince, King* Henry *VIII*, &c. And would any Man think that this Man believes either Kings, Biſhops, or Prieſts to have any Divine Rights at all belonging to them, or to be at all of Divine Inſtitution; that thus bitterly and ſcandalouſly traduces them under the covert of an Irony? But theſe are his cuſtomary Complements to all that approve not his inconſiſtent Thoughts. *Mun.* p. 7. 107.

He has caſt ſome undue Aſperſions on King *Charles* I. and Archbiſhop *Laud*, as though they had acted in Conformity to the Government againſt their Conſciences; but I wave theſe, becauſe Doctor *Wake* has in his Appeal ſaid enough to their Vindication. *Mun.* p. 117.

His tenth and laſt Chapter is intended to take off, as much as in him lies, the Force of all that the Doctor has alledged from the Hiſtories of former times. And to this end he undertakes to ſhow, what *Force and legal Concludency there is in ſuch Argumentations.* I am glad to hear Mr. *Hill* at laſt apprehending the *force and juſt Concludency of* Arguments. Had he alway done this, he would ſure have been much leſs impertinent. *Examples*, he tells us, *are alledged for one of theſe two Purpoſes*; 1. *To aver or explain the ſenſe of an extant Law or Conſtitution*; *or*, 2. *To preſcribe a Preſumption for ſuch an Act, or Law, where it appears not.* And then he falls upon the Doctor for not ſetting forth the *unexceptionable Equity* of ſuch Practices, from the Originals of Law and Right, before he produced his Examples. But how comes Mr. *Hill* to *Mun.* p. 126.

forget a third Uſe of them, namely, to prove the Rights of a Prince, who is, by an extant Law, declared to have the ſame Autority in Church Aſſemblies, that the ancient Princes enjoy'd. And in which Caſe the Allegations of what Power the Princes did uſe, is not only a good Preſumption of what other Princes ought to enjoy, but a demonſtrative Proof of what ſuch a Prince is by Law entitled unto This Mr. *Hill* might have thought on, but that he has a peculiar way of overlooking every thing that is to the Purpoſe. Or ſhall we ſay that he knew this very well, but by another Faculty, too common with him, would not ſeem to underſtand it.

However, this Complaint is ſufficient to introduce what follows; for he ſoon after inſinuates, that what *Conſtantine* and the other Emperors did, they did not of *right and juſt Autority*, but by too powerful Encroachments and Uſurpations upon the Church's Rights, and that the Primitive Fathers, and Biſhops, too eaſily complied with them. Hold, Mr. *Hill*; for pity ſake, hold; for if you go on, I am terribly afraid, that in a few Lines farther, *Conſtantine the Great* will become as mere a Raſcal as K. *Henry* VIII. and that famous renowned Council of *Nice*, be called as *unſanctified, and villanous a Convocation*, as that of the 25th. of *Henry* VIII.

p. 129 *and* 158.

He ſays, he might add, that the Fathers *might convene upon the Emperor's Call, for fear of Perſecution, and not in Conſcience of Duty; but this, he verily thinks, did not enſlave them to obey.* That is, he would have inſiſted on this, but that he knows in his Conſcience that it is of no Force. And had he always had the ſame Senſe, and the ſame Sincerity, the *Municipium* had never ſeen the Light.

Mun. p. 159.

But becauſe he has let fall ſeveral things againſt the Practice of the Roman Emperors, and the Conceſſions of the firſt and much celebrated Councils, I will venture to enter ſo far into the Merits of the Cauſe, as to ask one or two Queſtions concerning the general Force of ſuch Examples as the Doctor has produced, in behalf of all Chriſtian Princes. Pray tell me then, Mr. *Hill*, with all your Knowledge in Antiquity, whether all, or any of thoſe Three hundred and eighteen Biſhops, aſſembled at *Nice* upon the Emperor's Call, did

did know and believe in their Conſciences, that they had a divine unalienable Right of Aſſembling in their own Name and Autority? If they did, I muſt be excuſed, I hope, in ſaying that their aſſembling at the Call of *Conſtantine*, was a more *wicked and ſacrilegious* Conceſſion than any that was made to King *Henry* VIII. And theirs the *moſt ſcandalous part of Paſſive Obedience* that ever Mr. *Hill* met with in any Hiſtory. For theirs was not only the firſt Act of betraying the Church's Right, but the moſt fatal one; ſeeing it is from this, and thoſe that followed upon it, that all Kings claim Supremacy in Eccleſiaſtical Affairs, and all Churches, except thoſe of *Rome* and *Scotland* have acknowledg'd ſuch a Supremacy to belong to them. Let Mr. *H.* therefore ſpeak out, whether they did know that they had any ſuch *divine, inherent, and unalienable Right*, and againſt their Conſciences betray'd it by a ſimple and unjuſt Conceſſion? Or whether they were poor ignorant Men that knew nothing of their own Divine Prerogatives? If he determines for the firſt, I muſt beg him to reconcile this with the Courage and Conſtancy that many of them had ſhown in their glorious Confeſſions; and try how the World will believe that they who ſuffer'd ſo much for the Faith, ſhould ſo profanely and ſacrilegiouſly betray the Church's Divine Rights and Diſcipline. If he charges it on their Ignorance, I would know whether it was through the Defect of their Underſtandings, or the want of ſufficient Evidence in the Cauſe? And if he ever writes upon this Subject again, I deſire that this may be one of his Determinations. And if he will oblige a Friend, I requeſt that this be done with that clearneſs and force that becomes the Cauſe, and not to ſham us with thoſe big Words and that little Senſe which he has hitherto eminently employ'd in this Controverſie.

Mun. p. 119.

Nay, there is ſomewhat more yet to be ſaid on this Occaſion. *Conſtantius* was known to be a Favourer of the *Arrians*, and as Mr. *H.* confeſſes *a Patron of Hereſie*. I appeal then to the Sentiments of all Mankind, whether it be credible that thoſe Holy Biſhops of the Council of *Ariminum*, would have given up the Divine Rights of the Church, by complying to the Call or Summons of ſuch an Emperor: If they had been perſwaded in their Conſciences, that any ſuch inherent and unalienable.

Mun. p. 159.

unalienable Autority, had by the Charter of the Goſpel belonged to them? Had it not been ſeaſonable under ſuch a Prince to have petitioned and pleaded their own Divine Autority? But we do not find they ever dream'd of the Matter. Mr. *H.* will poſſibly tell us, that they did this in breaking up this Meeting without his Leave. But then it was too late. That was not enough to manifeſt their Divine Autority of convening in their own Right.

In a word, I can reconcile all their Proceedings with the Principles of the Church of *England*, and Dr. *Wake*, but not at all with thoſe of the *Municipium*. For had they had ſuch inherent Rights, as that aſſerts, they ſhould have inſiſted on, and defended them by a ſtiff Diſobedience to that Heretical Prince's Call. And in not defending them on ſo juſt an Occaſion, they manifeſtly betray'd thoſe Rights, if they had any. But upon the Church of *England*'s Principles all things are conſiſtent. They, as Chriſtian Biſhops, were willing to ſhew their Submiſſion to their Emperor, even in Eccleſiaſtick Affairs, as far as could be conſiſtant with their Care of the Chriſtian Faith and Unity. Therefore they complied to his Summons, and aſſembled at his Call, and would have been glad to have had the Debate come to a fair and peaceable iſſue. But when they found themſelves hard born upon by his violent Power, they begged to be diſmiſs'd; and when he deny'd them that, they ſaw it neceſſary to diſſolve themſelves. Theſe are my Thoughts, and I doubt Mr. *H.* will find it difficult to prove that they did diſſolve on any other Right, than that founded on Neceſſity.

I have thus run through his Book as far as he pretends to argue; and had his Language been but as ſoft as his Reaſons, he had ſhown himſelf more a Gentleman, tho' he had had no Talent in Controverſies. But we muſt take every Man in his way. Thinking is one Man's Faculty, and Railing is another's; in which laſt the Author of the *Municipium* eminently excels. *Time Server, Fulſome Flatterer, Independent, Eraſtian, Ambitious, Inſolent Clergyman, a Promoter of Enſlaving Principles to the Ruine of Chriſtianity*, are but the ordinary and common Strains of *Kilmington* Rhetorick. So that if one were to take a Character of the Doctor from Mr. *Hill*'s Titles, and Deſcriptions, one would think him a Monſter.

Mun. p. 5. *Def.* p. 13. *Mun.* p. 120.

But

But an eſtabliſh'd Character is above the Injury of dull inſipid Malice. Had Mr. *Hill*'s Head been as acute as his Tongue is venomous, he had been a noble Diſputant; and any Church in *Europe* would deſervedly have been as proud of him as he is now vainly conceited of himſelf. And how he came to miſtake his Province, I know not; unleſs it be, that Reviling requires but little Senſe, and Reaſoning much.

From his Book, I come to the Preface he has put before it, and directed to Dr. *Wake*. In which, after his Cuſtomary Sweets of Civility and Complement, he tells the Reaſon of his Undertaking; which was to lay open the *Dangerous Errors* of the Doctor's Book, and vindicate the *Divine Rights and Liberties of the Church*. A noble Subject doubtleſs, had he but made the Matter clear. But when a Man undertakes ſuch a Subject, and makes a mighty Outcry and Clamour, and belches out infamous and ugly Names with great Vehemence and Fury, and will not let fall from his Pen ſo much as one ſingle Strain of Reaſon that looks towards proving what he pretends; I doubt ſuch Performances will do more Miſchief than Service to the Cauſe. And for my part, one thing that makes me doubt the Divine Right of Synods and Councils, is, to obſerve the great Hero of the Cauſe pretend ſo much, and prove ſo little to the purpoſe. And were I in my Conſcience perſwaded, that the Church has any ſuch inherent Autority, which without any Determination I leave as I found it; however I might, out of Tenderneſs to ſo generous an Undertaker, wink at the Inconſiſtances of his ſilly Book; yet I ſhould be for addreſſing to this unfortunate Diſputant, that he would never trouble himſelf and the World any more on that Subject, but keep within his own Sphere and Compaſs. For it is an Injury to any good Cauſe to have it ſimply and ridiculouſly defended. And in this I aſſure Mr. *Hill* I ſpeak but the Senſe of the wiſeſt Men of his own Party.

Among his Reaſons he mingles ſome Complaints, and cries out, That had it been a mercenary *Lawyer* that had written ſuch a Treatiſe, he ſhould not have wondred: But he is aſtoniſh'd and amaz'd, and ſays, *Who would have dreamt that any Clergyman of Dignity and Value in the Church ſhould lift*

up

up his Heel againſt her? As to the Merits of this Complaint, the Doctor has in his Appeal ſhewn at large, that what he has ſaid on this Subject is not from himſelf alone, but the eſtabliſh'd Doctrine of our Church in her Articles and Canons, and what the greateſt Men in her Communion that have ever had occaſion to touch on this Subject have conſtantly defended, not ſo much as one ſingle Man excepted, ſince the Reformation. And therefore, as to the Form and Manner of this Invective, I ſhall turn the Tables upon him, and tell him again, That had theſe venomous Reflections come from *Bellarmine*, or *Stapleton*, or *Sanders*, or *Dolman*, or ſome other of the Roman Communion, I ſhould not have thought it ſtrange, becauſe I knew them to be profeſs'd Adverſaries both to our Kings and Church. But that a Presbyter of the Church of *England* ſhould fall thus foul upon one of his own Brethren, for writing in Favour of the Conſtitutions and Canons of their Common Mother, and in ſo doing he ſaid to have betray'd her; and not one Syllable of Proof brought to make good the Charge: This I think is much more like the reſtleſs Spirit of an hot Incendiary, than the Chriſtian Temper of a grave Divine.

But being ſet on his Stool of Admiration, he has ſpied another Wonder, and that is, *That the Great Luminaries of the Church ſhould ſign the Theta upon her Rights and Liberties. Great Luminaries*: This can be no leſs than Archbiſhops and Biſhops. And it's peculiar ſure to Mr. *H.* only with the ſame Breath to plead the Divine Rights and Powers of the Hierarchy; and to ſpeak Evil againſt thoſe of them that are moſt eminently Pious and Good. I am not worthy to plead their Cauſe, nor dare I open my Mouth againſt Mr. *Hill* in Defence of my Lord Archbiſhop of *Canterbury*, leſt I alſo ſhould be brought into the Plot of *ſeeking Promotion by lifting up my Heel* againſt the Church's Liberties.

But I hope there will lie no Imputation of Ambition in pleading for the Dead. And therefore I muſt charge Mr. *H.* with as falſe and unjuſt an Accuſation of the Convocation under K. *H.* VIII. as his Expreſſions are rude and irreverent. He tells us here again in his Preface, *That this King of Famous Memory*, with a Jeer, *could not have made himſelf ſo abſolute in Eccleſiaſticals had he not procured before the Submiſſion of the Clergy.*

Clergy. Nor could he have compaſſed that, but through the Terror of a Præmunire under which they had fall'n, and upon which he was reſolved to follow his Blow, and ſo to bend or break them. And yet this Act of a Popiſh, Unreformed, and well nigh Out-law'd Convocation extorted for fear of Ruine, &c. *prejudices more againſt our Liberties than all ſecular Conſtitutions could have done without it.*

Firſt, The Ground of this Invective is falſe: For how could the Submiſſion of the Clergy be extorted through fear of a *Præmunire*; when the Clergy, Three Years before the Convocation made that Submiſſion, had obtained a Pardon by Act of Parliament for all Offences committed againſt that Statute of *Præmunire*? The Truth of this Mr. *Hill* might have ſeen in the Statute-Book, if he had pleaſed. And what could exempt them from the Terror of ſuch an Act, more than a full Pardon of all Offences committed againſt it? 'Tis true, after the Clergy had made their Submiſſion, the Parliament confirmed it, and guarded it with a Clauſe of *Præmunire*. But he that could not diſtinguiſh the 120 Diſciples from the 12 Apoſtles in the ſame Verſe, might excuſably be ignorant whether that *Præmunire* was antecedent or ſubſequent to the Clergies Submiſſion.

Cap. 15. *of* 22. *of* H. 8. *and* Cap. 19. *of* 25.

But had this Part of the Hiſtory been true, yet Mr. *H.* as I told him above, has contradicted himſelf, in confeſſing that our Kings had before that *a Right to this Supremacy by an Original Contract*. And that muſt certainly prejudice moſt againſt our Liberties, that firſt entitl'd the King to this Supremacy. I am not bound to believe this Notion, but may uſe it to ſhew Mr. *Hill* his Contradictions, and the great Injuſtice of this infamous Reproach. For where was the great Iniquity of this Submiſſion of the Convocation, if it was only reſtoring to the King a Right, that by an Original Contract belonged to him before?

Mun. p. 136.

Again, does he not in theſe Calumnies revile the Reformation? He would come off of this Charge, by ſaying, *That for that we owe all true Gratitude under God to the Memory of Queen* Elizabeth. See the ridiculous Inconſiſtancy of this Man, even in his own Defence. King *Henry* is reviled, and Queen *Elizabeth* praiſed for one and the ſame Action. For that Queen, to whom he would give the Glory of the Refor-

Def. p. 54.

mation, did by the firſt Act in all her Reign reaſſume this very Supremacy which he has ſworn to, and yet can by no means be reconciled to.

But the moſt entertaining part of his Preface, is the Extraordinary Addreſs this dexterous Courtier is for preſenting to the King, Complaining grievouſly of the Church's ſad Slavery under his Supremacy, and condemning the Doctor for defending it, he has theſe Remarkable Words: *How much more Honourable had it been under a Prince, whoſe peculiar Province has ever been, at the perpetual Hazard of his Life, to relieve the Oppreſſed, to have preſented him with ſuch Draughts and Schemes of the Divine Rights, Liberties, Autorities, and Diſcipline of the Church; as might enflame him to a Reſolution for her Reſcue; and to add this laſt Divine* Καλοῤθωμα *at the top of all his Glories, as an Euchariſtical Duty and Oblation to God for all his Wonderful Providences in his Preſervation and Atchievements.*

To ſhew the Excellency of this Project, let us ſuppoſe Mr. *H.* at the head of his *Municipium*-Men, complementing the King, upon his Return from the War, with this Congratulory Speech.

Dread Sir,

Def. p. 24, 53. *It is Your peculiar Province to be in perpetual Hazard of Your Life for the Oppreſſed,* and You have now Expoſed Your Self in Defence of the Civil Rights of this Kingdom, as much as I have for the Eccleſiaſtical. And, God be praiſed, Your Sword, Sir, has been as victorious as my Pen; and ſo You have deliver'd us from Popery and Tyranny. But, Sir, I am a Plain-dealing Clark, and muſt beg leave to tell you, that by the *ſneaking Submiſſion of that curſed Convocation under that Tyrannical Predeceſſor of Yours, King* Henry *VIII.* You ſtand *legally* poſſeſs'd of *Autority and Power in Eccleſiaſtical Affairs ſo ſacrilegiouſly, that if You uſe it, You will periſh eternally.* In Compaſſion therefore to Your Soul, I here preſent You with ſuch *Draughts and Schemes of the Divine Rights, Liberties, and Autorities of the Church,* in a Learned Book of mine, called *Municipium Eccleſiaſticum,* as may, if You can underſtand it, *inflame You to a Reſolution for the Church's Reſcue.* And if You that have ſo bravely defended our Nation, will but give the Power back again to the Church, which it had be-

Mur. p. 122, 258.

fore

fore the Reformation; and after all the Succeſs You have had in the War with *France*, ſuffer a Synod from *Henry* VII's Chappel, to play Eccleſiaſtical Canons againſt the Squibs of Your two Houſes of Parliament, and regulate their *Rigorous Opinions in Matters of Law*: This *will be the* Κάλορθωμα *the Tip-top of all Your Glories, and an Euchariſtical Duty, and Oblation to God, for all his wonderful Providences in Your Preſervation and Atchievements?* Mun. Pref.

Would not the King conclude that this was the Project of ſome diſorder'd Head, about the Full of a Midſummer-Moon, rather than of a ſerious Divine? But ſuppoſe he ſhould be ſo generous as to promiſe to comply, only deſigning firſt a clear, ſtrong, convincing Evidence of the Divinity of thoſe Rights he was to reſtore: How would this poor Man puzzle himſelf in turning over his Book to no purpoſe, and in looking for that in it which is not there to be found. And yet ſo fond is he of this wild Project, that he ſtiles the Clergy for the Continuance of their Submiſſion, *a Poor, Tame, Diſpirited, Drowſie Body, that are in love with their own Fetters, and calls this the only ſcandalous Part of our Paſſive Obedience.* Mun. p. 119. One would gueſs by his Reſentments, that he was even ready to head the Mutiny, had he not in the Margent of that Page put in a Caution, to *except the Church of* England, for fear of Danger. Whence we may obſerve, that great Bullies, for all their loud hectoring, ſoon cool again, and think it better to ſleep in a whole Skin, than to act as Fool-hardily as they talk, leſt they fall unpitied, and periſh unlamented.

But tho' neither the *Municipium Eccleſiaſticum*, nor its Author, are very conſiderable, yet the Charges of *Independent*, *Eraſtian*, and a *Betrayer of the Divine Rights of the Church, to pleaſe the Court*, is too ſevere for any innocent Man to have unjuſtly imputed to him. From this part of Mr. *Hill* and his Book, Dr. *Wake* thought it therefore expedient to appeal; and in that his Appeal has excellently well vindicated himſelf, by ſhewing the Agreeableneſs of his Book to the conſtant Doctrine of our Church.

To this Appeal Mr. *H.* thought fitto reply in his own Defence; and here again I expected that he would have al-

ledg'd, that the Doctor had falſe quoted, or miſrepreſented the Meaning of thoſe great Men he cites, or ſome way or other perverted the Writings to his purpoſe, as is cuſtomary for thoſe to do, who unhappily alledge Autorities that are not to the purpoſe. And I thought that he would have produced ſome few at leaſt that had favoured his Notions. But I find not one jot or tittle of this: As his Book has no Arguments, ſo his Defence has no Autorities. 'Tis a trifling Pamphlet, worthy of ſuch an Author and ſuch an Enterprize.

He offers ſomething in the Vindication of his Integrity, *viz.* That *he could have laid Trains of Aſſentation in order to Advancement, by avoiding all diſguſting Writings*, &c. *and had Proſpects fair enough before him to have led him into ſuch Tentation; but he never ſtain'd his Conſcience or his Pen by ſuch illiberal and little Artifices*, p 7, 8. Indeed I know little of this; but it is poſſible that thoſe who have Preferments to beſtow, may ſome times think it prudent to bribe Men of a troubleſome Spirit, and ungovernable Fury, into a juſt, quiet, and becoming Silence. However, I find this will not always do. It is more glorious, and pleaſes ſome Mens Ambition more than any Preferment whatever, to write a Book, and be called an Author, tho' it be but at the ſame time to betray a Want of Reaſon and Judgment.

P. 8. He calls this *pleaſing God in the Cauſe of the Catholick Faith and Church*, and *ſerving the Cauſe of Chriſtianity at the Expence of our Powers, and at the Loſs of all our Worldly Intereſts*; and had he offered but one ſingle Argument to prove all this, I do not know but the World would have believed him. But with Mr. *Hill* a ſtrong Conceit goes farther than the ſtrongeſt Argument, and a meer Conceit was enough to introduce that obliging Stroke to all that favour the King's Supremacy, *viz.* That *they are more concerned for the Church's Promotions than her Fundamentals*; meaning thereby his ridiculous *Municipium.*

He comes next to ſhow, *what ſtrong Reaſons he had to oppoſe the Councils and Principles of the Doctor*, which he thinks
P. 9. *will juſtifie the* Municipium Eccleſiaſticum, *from the Suſpicion*
P. 12. *of a cauſeleſs and incendiary Undertaking*, which he could not be ignorant the World generally accounts it. And becauſe he

he was here to ſay ſomething to vindicate himſelf, he does it with a Witneſs. He fills up Eight or Nine of his Pages in beſpattering and blackning, in railing and complaining, in vilifying and traducing, with moſt odious and malicious Reflections, as though not the King's Supremacy, and the Church's Synods were at Stake; but the Chriſtian Faith it ſelf, and all the ſaving Doctrines of the Goſpel; and all that he might at laſt conclude for himſelf and his *Dear Municipium*; that amids all the ſcurrilous Language, that every Minute falls from his foul Mouth, *there is no Charge in that* Book, P. 17. *equal to the Malignity of the* Doctor's *Project.* I'll examine that preſently, but firſt I muſt beg Leave to tell this Gentleman, that there is another thing obſervable in his Book, for which he has yet made no Apology; I mean, that there is nothing of Senſe or Reaſon in the Performance, that is ſuitable to the ſpecious Pretences of it. And did he think, that for all this he was in no wiſe to be accountable?

He charges the Doctor, as having *for his Complices, in this* P. 10. *Adventure, one profligate Antichriſtian Infidel, and Foul-mouth Reviler of the whole Church of God, through all Ages*; and P. 11. *another Anti-eccleſiaſtial, and Anti-academical Lawyer of the ſame Bran.* I do not well know theſe Gentlemen, and therefore muſt leave them to defend their own Characters, for in Mr. *Hill*'s they are ſet forth in horrid black and diſmal Colours. But, I pray, who has Mr. *Hill* for his Complices? He has, I know, two admirable Apoſtolick Churches; one beyond the *Alps*, and the other beyond *Tweed*; but except theſe, he ſtands ſingle, like a *true Original.*

And in truth here's the great Iniquity of his Charge. He ſcandalizes the Doctor as an *inſolent Clergy-man, making ſail to Preferment by a ſpiteful and contemptuous Carriage towards the ſupreameſt Powers in the Church*, and *betraying the Cauſe of God and Religion*, for defending that Doctrine, which both our Articles and Canons teach; which all our moſt famous Divines have defended, and Mr. *Hill* has both ſubſcribed and ſworn too. Whatever then the Error or Miſchief of this Doctrine is, why muſt Doctor *Wake* bear all the Odium of the Charge? Speak out, Mr. *Hill*, and ſay, that the Church of *England*, of which you are a Member, and in which *you act under the Forms of its Laws, although executed to* Man. p 119. its

its Injury, and *which you do not ſimply approve*, though you
Defence p. 9. have ſworn to, tends *openly and violently to the Ruine of the Eccleſiaſtical Powers and Conſtitutions.* And to vindicate the Malignancy of all your Calumnies, either ſhow the Doctor that his Appeal is not fair, and that he has taught more than the great Divines cited by him did aſſert, or elſe be for once leſs malicious, and let not the Doctor ſtand any more alone in this Reproach, than he is in the Doctrine. Speak out plain, and let the World know, that all our Convocations, and all our Biſhops and Doctors, even from Archbiſhop *Cranmer*, down to Doctor *Wake*, were all *Time-Servers*, and *Court-Flatterers*, and *more concern'd for the Church's Promotion, than her Fundamentals.* You that are abmbitious to tranſmit your Name to Poſterity, ſhould do this; and then, if in future Ages we happen to have Diſputes again about the Pope's Supremacy, if you be not thought too inconſiderable, you may be cited by the Father *Peters*, *Ellis*, or the like, as an Author of our own againſt us; in which, if any thing can make you conſiderable, it would be this, that you ſtand all alone, and are the only Man, among the Divines of the Reformation, that ever wrote againſt the King's Supremacy.

In the mean while, whatever Influence your clamorous Outcrys may have on other Men, and your bitter Railing, as though the Chriſtian Faith it ſelf was ſinking with the Credit of your crude Book, I, for my part, cannot but ſuſpect, at leaſt, that you value your *Municipium* as much as you do the New Teſtament, and conceit, that the Succeſs of the one, muſt depend on that of the other. Thus naturally, it ſeems, does every fond Father hug and embrace his own dear Brats, that repreſent his Likeneſs, although they be both deformed Monſters and Ideots.

Having thus made his beſt Defence, for his malicious Treatment of the Doctor, he comes now to his Appeal. And here, inſtead of balancing Autorities with him, or offering any thing that might reach the Merits of the Cauſe, the firſt thing that lies in his way, is the Title Page, which he repeats, divides, and trifles with a little, and then adds a few impertinent Cavils about Words, and ſo takes his Leave. And this he calls *A Defence of the Municipium.*

In

In the Title Page Four things, he ſays, preſent themſelves to his Conſideration.

1. That the Doctor's *Appeal is an Appeal*; and that, he tells us, *ſuppoſes ſome Gravamen, or falſe Judgment given againſt him.* And this, I hope too, will paſs among the reſt of Mr. *Hill*'s rare Diſcoveries.

2. To whom this Appeal is offered; *to all true Members of the Church of* England; which Mr. *Hill* divides, and ſubdivides, and bandies about, till he has loſt them, and knows not even yet where to find his Judges.

3. In what Cauſe; in behalf of the King's Supremacy, at the very Name of which, he who but lately boaſted of his undaunted Courage and Conſtancy, even *to the loſs of his worldly Intereſts*, begins now, like a frighted Snail, to pull in his Horns, and would deny that he touched that Subject.

4. Againſt whom, *viz.* Popiſh and Fanatick Oppoſers. This is his Anatomy of the Title.

We have a courſe Engliſh Saying, That *Snarling Curs ſeldom bite deep*; and 'tis here ſo far applicable, that this acute Divine appears plainly to have but little to ſay to the Book, or the Cauſe, that nibbles thus at, and champs the Superſcription of it.

1. In the firſt, he would inſinuate what *p.* 28. he expreſſes more plainly, *viz.* that the Doctor has not *anſwered the Convictions and Proofs* of the firſt Eight Chapters of the *Municipium*. After having been ſo plainly told already, that there are no Convictions or Proofs there, it may now be enough to add, that Mr. *Hill* is once more fallen into a Miſtake. The Doctor does not appeal from his Arguments, but from his Reproaches. From being impiouſly charg'd, as writing in Favour and Flattery to the Court, to the Injury of our Divine Conſtitutions. In which he has vindicated himſelf with ſo much Clearneſs and Force, that he put Mr. *Hill* a great while to his Wits end, how *to reply*, and left him at laſt nothing to do but to ſnarle and ſputter at the Title Page. *Def.* p. 12

2. As to the ſecond, the *true Members of the Church of* England, *which Mr.* Hill *knows not where to find*, I'll make bold to tell him, they are all thoſe who believe the Articles and Canons of our preſent Eſtabliſhment, even to Mr. *Hill* himſelf,

himself, if he were but sincere in what he swore and subscrib'd, and has not yet chang'd his Mind. For if those are not the true Members of the Church, that hold firmest its Articles and Canons, I must despair any where to find them. He would insinuate, that the *Body of the Clergy are for the* Municipium, and a *few only* for the Doctor's Opinion. I cannot pretend to know the present Sentiments of so great a Body; but this I am sure of, that let Mr. *Hill* think never so well of his Book, the Consequence of that Assertion will be infamous, that a few only of the Clergy are true and sincere, and the Body of them are Dissemblers and Hypocrites. And if this be true, as Mr. *Hill* suggests, (though I hope he will excuse me that I cannot believe it,) it is a Truth so much to be lamented, that it ought rather to have been conceal'd.

3. In the third, he denies that he touched the King of *England*'s Supremacy, and that I shall examine by and by.

4. In the fourth, and last, he begins to be ashamed of his Complices, the Church of *Rome*, and Scotch Kirk, and would, under a slight Evasion, withdraw the *Municipium* from being concern'd in the Appeal, as conscious, that if it stands the Trial, it must certainly be condemn'd. He pleads, that in *asserting the Divine Rights of the Episcopal Hierarchy, he at once opposes the Council of* Trent, *and the Presbyterial Consistory*. But, with his Favour, in this they all agree, that the King has no Supremacy in Ecclesiastick Matters, directly contrary to the Doctrines of the Church of *England*, and the only Difference is, that the one place it in a Synod, the other in a Consistory; and the third is not unanimously agreed, whether the Divine Right belongs to the Pope, or to a General Council. And is not this trifling and tricking with all the World? For as to the Merits of the Cause, where's the Difference, whether it be Pope, Council, Synod, or Consistory that does the Work, when it is unanimously agreed, that a King shall be bearded and nosed, and defy'd and baffled by his Clergy?

P. 25.

But when all is done, this Evasion of being neither for Pope, nor Kirk, will not excuse Mr. *Hill*, and his *Municipium*. He has once already observed, that the Doctor may understand Words, not in their customary, distinctive Signification,

nification, but in their Grammatical Propriety. It is but doing ſo here; but ſpeaking in a Literal Senſe, and with Grammatical Propriety, and *Fanatical Oppoſers*, which are the Doctor's Words, will effectually include Mr. *Hill* and his Book.

And now I come to that which is the main Scope of the Reply, which he touches here and there, and more or leſs, almoſt every where, when Danger ſeems to threaten him. Toward the latter End of his Book, when he began to be jealous that what he had done, he might be called to Account for, he puts Advertiſements in the Margin, that the *Church of* England *was always to be excepted.* Not ſeriouſly, or with Reverence, but as Porters and Car-men, in their odious Compariſons, except my Lord-Mayor, when they would ſport themſelves with his Perſon and Autority. This noble Hero ſeems at laſt, after all his Courage, to have trembled a little in the Thoughts of a Premunire, and a *Middleſex* Jury; and being minded by the Doctor, that he ſtands, by his Doctrine, *excommunicate, ipſo facto*, and finding by the Doctor's Appeal, that the Cauſe was like to go againſt him, he repeats it over and over, that the *King of* England's *Supremacy was not touched on by him.* That he, like a good honeſt Man, however he had written, out of a *Principle of Conſcience*, in Defence of the Divine Rights of the Catholick Church; yet, when it comes to the Laſh of a Premunire, or Excommunication, he *can be Surety before God and Man, that the Author of the* Municipium *believes the 37th. Article, has violated no Canons, nor Oath of Supremacy owned, and to be owned by the Church.* And after all his Bluſtering, and Blunders, and Calumnies, for the Defence of the Divine Right of Synods with which he begun, this goodly Champion becomes at laſt, as *Tame, Drowſie, and Diſpirited*, as the meaneſt of all his Brethren, and concludes only thus, that *the Church, by her ſelf alone, where the Chriſtian Prince will not interpoſe, as that he may lawfully refuſe, has a Divine Right of Synodical Autority in Canons and Sentences purely Eccleſiaſtical.* A wonderful Diſcovery indeed! Is all his fiery Wrath and Indignation at laſt come to this? This is putting the Church's Autority upon urgent Neceſſity, as the Doctor had done before him, and giving up the Cauſe, in a clear Conceſſion, that if the King will interpoſe, he has a Divine Right, antecedently to the Church, even in Synodical Autority.

Mun. p. 119. 121 125.

Mun. p. 137.

Def. p. 22, 23. 34. 38. 53.

Def. p. 8.

Def p. 53.

Def. p. 57.

And is this the ſum of his Senſe in this matter? He might have been wiſer then, than to have written a Book with much Anger, and little Argument, when there was no Occaſion for it; and more innocent, than to have been ſo ſawcy to his Governours, and ſo malicious to the Doctor, without any Provocation. And when he thought himſelf at Liberty to correct the *Inſolence of Clergymen*, he ſhould, in common Juſtice, have begun at Home, where poſſibly he would have found Work enough to have employ'd all his Days within his own Pariſh.

But theſe are Confeſſions and Purgations, extorted from him through Fear, and though a ſincere Recantation would have been his beſt Defence, yet his Sincerity in this is ſhrewdly to be ſuſpected. Sincerity is a very tender Point. But, becauſe he has put the Pertinency of the Doctor's Appeal, and the Juſtice of all thoſe Reproaches he has been ſo liberal of to this Trial, he muſt excuſe it if I put him a little to the Queſtion. I'll appeal to Mr. *Hill* himſelf, by his Two Books, and the Articles and Canons of the Church, which he profeſſes to believe, and put nothing upon him, but what is deliver'd in expreſs Words, or in ſuch evident and clear Conſequence as all the World may ſee. He profeſſes, in this Controverſie, not to have impeach'd the legal Eſtabliſhment of the King's Supremacy in Eccleſiaſtick Affairs. I muſt demand therefore,

1. Whether the Letter to the Convocation-Man, which was the Original Occaſion of the Controverſie, was not written particularly with reſpect to the Church of *England*? And this he cannot deny.

2. Whether Doctor *Wake*'s Book was not written particularly on the ſame Account. This alſo muſt be granted; only here Mr. *Hill* was offended, that the Doctor *aſcribed this Regal Autority to all Chriſtian Princes, on the meer Right of their Magiſtracy*, and not to the Kings of *England* particularly, upon the ſuppoſed Original Contract, as he has done. And for an Anſwer to this, I ask

Def. p. 22. *Mun.* p. 136.

3. Whether the 37th. Article, and the Canons of the Church of *England*, do not aſcribe to our Kings (as Dr. *Wake* has done) the *ſame Autority in Cauſes Eccleſiaſtical that Godly Kings among the Jews, and Chriſtian Emperors in the Primitive Church enjoy'd*, without any mention made, or regard had to Mr. *Hill*'s Original Contract? And by a clear Conſequence.

Can. 2.

4. Whe-

4. Whether he who denies the ſame Autority in Cauſes Eccleſiaſtical to all other Chriſtian Princes, does not in that deny the very Supremacy taught and maintain'd by the Church of *England?* For the Church of *England*, as all Men may plainly ſee by the Words of the Canon, does not found our King's Supremacy on any ſuch Contract as Mr. *H.* mentions, but on the General Right *of their Godly Magiſtracy*? Again,

5. Whether he who aſſerts a Divine Inherent Right of Provincial Synods, Unalienable, to the Church Univerſal, does not in that aſſert the ſame to the Church of *England* in particular?

6. Whether he who aſſerts this Divine Unalienable Right muſt not uſe the Notion of Original Contract as a meer Evaſion; in that no Civil Contract can alienate a Divine Unalienable Right?

7. Whether Mr. *Hill* would not have aſſerted the ſame of the Church of *England* in particular, had he not feared a *Middleſex* Jury, and an *Ipſo facto Excommunication*? *Mun.* p. 137.

8. Whether, when he ſo vehemently condemns the Conceſſion of the Clergy and Convocation under *Henry* VIII. when the King's Supremacy was reſtor'd, and complains that this Act prejudges againſt our Liberties, and condoles that there is no *Relief from our Ties*, he did not touch the King of *England*'s Supremacy in particular? *Mun. Pref.* and p. 107, 108.

9. Laſtly, What that King is to whom he would have preſented the *Schemes of the Divine Rights of the Church to be reſcued from Slavery*; whether, I ſay, this was not the King of *England*, and with reſpect to his Legal Eſtabliſh'd Eccleſiaſtical Supremacy?

And thus I have fitted him Nine Queſtions inſtead of Nine Aphoriſms. And if he can reconcile theſe with ſincere Pretences of not impeaching or touching our King's Supremacy, I'll give up the Cauſe, and confeſs that he is an happier Man at reconciling Difficulties than at Definitions and Diſputations.

In the mean time, not knowing but that theſe Queſtions may renew his Frights, I think my ſelf bound to offer ſomething for his Conſolation. And becauſe the Sincerity of thoſe Evaſions are not at all to be rely'd on; if he will for once be ruled by a Friend, I will ſhew him a much better way to ſecure himſelf. If ever he be queſtion'd on this Account,

let him get Twelve Men, it's no matter whether Clergy or Laymen, if they have but Honesty and Understanding; and let these read his Books, and give a fair Verdict, they'll be just to him, and bring him in *non Compos*, and that's the only way to save him.

And when they are at work, they may with the same Trouble send him from his now Dwelling-House in *Kilmington*, to the little College upon an Hill in his Neighbourhood, there to be kept in darkness till he recovers himself. And for fear of Danger when he comes out, let them, instead of Swords and Guns, forbid him Pen, Ink, and Paper, that he may fall no more into the same Mischief. And because we would not have his reading in Fathers and Antiquities to be wholly useless, let him be kept as an Ecclesiastical Dictionary to some other Person, that has Temper and Judgment enough to digest his crude imperfect Notions.

If Mr. *Hill* wants to know who has thus befriended him, I'll tell him one short Story, and so take my Leave. A West-Country Rector, going to visit a neighbouring Clergyman, and not finding him at Home, bid the Maid of the House tell her Master, he had been there to see him. *Yes, Sir, said the Maid, but who must I tell him has been here? Why, don't you know me, said the worthy Gentleman? I am the Clergyman, that in a late learned Book confounded the Bishop of* N. N. *I have confounded him, and I will confound him, tell him that, and he'll know who I am.*

But for my part, I can pretend nothing of this; here is no Bishop confounded; all that I have to say, is, that the Author of the *Municipium* has egregiously confounded himself, and I have been at the Pains to tell him so. And all the Recompence I look for, is, that he will do Justice to the World and himself, and keep his Promise, *by delivering up the* Municipium *to the Flames, and the Author of it to those Penetential Humiliations* which in the Judgment of the World very well become him for so bold an Undertaking, and so miserable a Performance.

Def. p. 36.

FINIS.

ERRATA.

PAge 7. l. 34. for *in this*, read *Indeed*. p. 20. l. 23. r. *that King*. p. 28 and 29. for the *P.* in the Margin, r. *Defence*.